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ARTICLES

AGREED UPON

By the ARCH-BISHOPS and BISHOPS of both Provinces, and the whole CLERGIE;

In the Convocation holden at *LONDON*, in the year, 1562.

For the avoiding of diversities of opinions, and for the establishing of consent touching true RELIGION.

Reprinted by His Majesties Commandment: with His Royal Declaration prefixed thereunto.

LONDON,
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Church of England

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HIS

MAJESTIES

DECLARATION.

BEing by Gods Ordinance according to our juſt Title, *Defender of the Faith*, and ſupream Governour of the Church within theſe our Dominions, we hold it moſt agreeable to this our Kingly Office, and our own Religious zeal, to conſerve and maintain the Church committed to our charge in the unity of true Religion, and in the bond of peace: and not to ſuffer unneceſſary Diſputations, altercations, or queſtions to be raiſed,

which maynourish faction both in the Church and Commonwealth. We have therefore upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following; That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to Gods word: which we do therefore ratifie and confirm, requiring all our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end we command to be new printed, and this our declaration to be published therewith.

That

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That we are ſupream Governour of the Church of *England*: and that if any difference ariſe about the external policy, concerning *Injunctions*, *Canons*, or other *Conſtitutions* whatſoever thereto belonging, the Clergy in their Convocation is to order and ſettle them, having firſt obtained leave under our broad Seal ſo to do: and we approving their ſaid Ordinances and Conſtitutions, providing that none be made contrary to the Laws and Cuſtomes of the Land.

That out of our Princely care, that the Church-men may do the work which is proper unto them, the Biſhops and Clergy, from time to time in Convocation, upon their humble deſire ſhall have licence under our broad Seal, to deliberate of, and to do all ſuch things, as being made plain by them,

and

and assented unto by us, shall concern the setled continuance of the doctrine and discipline of the Church of *England* now established; from which we will not endure any varying, or departing in the least degree.

That for the present, though some differences have been ill raised, yet we take comfort in this, that all Clergy-men within our Realm, have always most willingly subscribed to the Articles established, which is an argument to us, that they all agree in the true usual literal meaning of the said Articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them, which is an argument again, that none of them intend any desertion of the Articles established.

That

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of *Christ*: We will that all further curious search be laid aside, and these disputes shut up in Gods promises, as they be generally set forth to us, in the holy Scriptures; and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or Comment to be the meaning of the Article, but shall take it in the literal and Grammatical sense.

That if any publick Reader in either our Universities, or any Head or Master of a Colledge, or any other per-

ſon reſpectively in either of them, ſhall affix any new ſenſe to any Article, or ſhall publickly read, determine, or hold any publick diſputation, or ſuffer any ſuch to be held either way, in either the Univerſities or Colledges reſpectively; or if any Divine in the Univerſities ſhall preach or print any thing either way, other then is already eſtabliſhed in Convocation with our Royal aſſent: he, or they the offenders, ſhall be liable to our diſpleaſure, and the Churches cenſure in our Commiſsion Eccleſiaſtical, as well as any other: and we will ſee there ſhall be due execution upon them.

ARTICLES.

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ARTICLES OF RELIGION.

I.

Of faith in the holy Trinity.

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son, and the holy Ghost.

II.

Of the Word or Son of God, which was made very man.

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the womb of the blessed Virgin of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one person,

never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not onely for original guilt, but also for actual sins of men.

3.

Of the going down of Christ into Hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into hell.

4.

Of the resurrection of Christ.

CHrist did truely rise again from death, and took again his body, with flesh, bones and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

5.

Of the Holy Ghost.

THe holy Ghost, proceeding from the Father and the Son, is of one substance, Majesty and Glory, with the Father and the Son, very and eternal God.

6.

Of the sufficiency of the holy Scriptures for salvation.

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or

necessary

neceſſary to ſalvation. In the name of the holy Scripture, we do underſtand thoſe Canonical Books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

Of the names and numbers of the Canonical BOOKS.

Geneſis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Joſue.
Judges.
Ruth.
The 1. Book of Samuel.
The 2. Book of Samuel.
The 1. Book of Kings.
The 2. Book of Kings.
The 1. Book of Chronicles.
The 2. Book of Chronicles.
The 1. Book of Eſdras.
The 2. Book of Eſdras.
The Book of Heſter.
The Book of Job.
The Pſalms.
The Proverbs.
Eccleſiaſtes or Preacher.
Cantica, or ſongs of Solomon.
4. Prophets the greater.
12. Prophets the leſs.

And the other Books (as *Hierome* ſaith) the Church doth read for example of life, and inſtruction of manners; but yet doth it not apply them to eſtabliſh any doctrine; ſuch are theſe following.

The 3. Book of Eſdras.
The 4. Book of Eſdras.
The Book of Tobias.
The Book of Judeth.
The reſt of the Book of Heſter.
The Book of Wiſdom.
Jeſus the ſon of Sirach.
Baruch the Prophet.
The ſong of the three Children.
The Story of Suſanna.
Of Bell and the Dragon.
The Prayer of Manaſſes.
The 1. Book of Maccabees.
The 2. Book of Maccabees.

All

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All the books of the new Testament, as they are commonly received, we do receive and account them Canonical.

7.

Of the old Testament.

THe old Testament is not contrary to the new, for both in the old and new Testament, everlasting life is offered to mankind by Christ, who is the onely Mediatour between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by *Moses*, as touching Ceremonies and Rites, do not binde Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth: yet notwithstanding no Christian man whatsoever, is free from the obedience of the Commandments, which are called Moral.

8.

Of the three Creeds.

THe three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed ought thorowly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

9.

Of original birth or sin.

ORiginal sin standeth not in the following of *Adam*, (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man,

man, that naturally is ingendred of the off-ſpring of *Adam*, whereby man is very far gone from original righteouſneſs, and is of his own nature inclined to evil, ſo that the fleſh luſteth alwayes contrary to the ſpirit, and therefore in every perſon born into this world, it deſerveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the luſt of the fleſh, called in Greek φρόνημα σαρκὸς, which ſome do expound the wiſdom, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apoſtle doth confeſs, that concupiſcence and luſt hath of it ſelf the nature of ſin.

10.

Of Free will.

THe condition of man after the fall of *Adam*, is ſuch, that he cannot turn and prepare himſelf by his own natural ſtrength and good works to faith, and calling upon God: wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us when we have that good will.

11.

Of the juſtification of man.

WE are accounted righteous before God onely for the merit of our Lord and Saviour Ieſus Chriſt by faith, and not for our own works or deſervings. Wherefore, that we are juſtified by faith

faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12.

Of good works.

ALbeit that good works, which are the fruits of faith, and follow after justification, can not put away our sins, and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

13.

Of works before Justification.

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, (or as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14.

Of works of supererogation.

VOluntary works besides, over and above Gods commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men

do

do declare that they do not onely render unto God as much as they are bound to do, but that they do more for his ſake, then of bounden duty is required: Whereas Chriſt ſaith plainly, when ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

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15.

Of Chriſt alone without ſin.

CHriſt in the truth of our nature was made like unto us in all things (ſin onely except) from which he was clearly void, both in his fleſh and in his ſpirit. He came to be a Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the World: and ſin (as St. *John* ſaith) was not in him. But all we the reſt (although baptized, and born again in Chriſt) yet offend in many things, and if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.

16.

Of ſin after Baptiſme.

NOt every deadly ſin willingly committed after Baptiſme is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſme. After we have received the holy Ghoſt, we may depart from grace given, and fall into ſin; and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be condemned, which ſay, they can no more ſin as long as they live here, to deny the place of forgiveneſs to ſuch as truly repent.

17.

Of Predeſtination and Election.

PRedeſtination to life is the everlaſting purpoſe of God, whereby (before the foundation of the world were laid) he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be indued with ſo excellent a benefit of God, be called according to Gods purpoſe by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the Image of his onely begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length by Gods mercy they attain to everlaſting felicity.

As the godly conſideration of Predeſtination and our Election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things, as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal ſalvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God: So for curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of Gods predeſtination, is a moſt dangerous downfall, whereby the Devil

Devil doth thruſt them either into deſperation, or into wretchleſneſs of moſt unclean living, no leſs perillous then deſperation.

Furthermore, we muſt receive Gods promiſes in ſuch wiſe as they be generally ſet forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expreſly declared unto us in the word of God.

18.

Of obtaining eternal ſalvation onely by the Name of Chriſt.

THey alſo are to be had accurſed, that preſume to ſay that every man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his life according to that Law and the light of nature. For holy Scripture doth ſet out unto us onely the Name of Jeſus Chriſt, whereby men muſt be ſaved.

19.

Of the Church.

THe viſible Church of Chriſt is a Congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duly miniſtred, according to Chriſts ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Jeruſalem*, *Alexandria*, and *Antioch* have erred: ſo alſo the Church of *Rome* hath erred, not onely in their living and manner of ceremonies, but alſo in matters of faith.

20.

Of the authority of the Church.

THe Church hath power to decree Rites or Ceremonies, and authority in controverſies of faith: and yet it is not lawful for the Church to ordain any thing that is contrary to Gods word written, neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witneſs and a keeper of holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of ſalvation.

21.

Of the authority of general Councels.

GEneral Councils may not be gathered together without the Commandment and will of Princes. And when they be gathered together (foraſmuch as they be an aſſembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and ſometime have erred, even in things pertaining unto God. VVherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of holy Scripture.

22.

Of Purgatory.

THe Romiſh doctrine concerning Purgatory, Pardons, worſhipping and adoration, aſwell of Images as of Reliques, and alſo invocation of Saints

Saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

23.

Of Miniſtring in the Congregation.

IT is not lawful for any man to take upon him the office of publick preaching, or miniſtring the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men, who have publick authority given unto them in the Congregation, to call and ſend Miniſters into the Lords vineyard.

24.

Of ſpeaking in the Congregation in ſuch a tongue as the people underſtandeth.

IT is a thing plainly repugnant to the word of God, and the Cuſtome of the Primitive Church, to have publick prayer in the Church, or to miniſter the Sacraments in a tongue not underſtanded of the people.

25.

Of the Sacraments.

SAcraments ordained of Chriſt be not onely badges or tokens of Chriſtian mens profeſſion: but rather they be certain ſure witneſſes, and effectual ſignes of grace and Gods good will towards us, by the which he doth work inviſibly in us, and doth not onely quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and extream Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptiſme and the Lords Supper, for that they have not any viſible ſign or ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch onely, as worthily receive the ſame, they have a wholeſome effect or operation: but they that receive them unworthily purchaſe to themſelves damnation, as S. *Paul* ſaith.

26.

Of the unworthineſs of the Miniſters, which hinder not the effect of the Sacraments.

ALthough in the viſible Church the evil be ever mingled with the good, and ſometime the evil have chief authority in the miniſtration of the Word and Sacraments: yet foraſmuch as they do not the ſame in their own name, but in Chriſts, and do miniſter by his commiſſion and authority, we may uſe their miniſtring both in hearing the Word of God, and in the receiving of the Sacraments,

ments. Neither is the effect of Christs ordinance taken away by their wickedneſs, nor the grace of Gods gifts diminiſhed from ſuch, as by faith, and rightly do receive the Sacraments miniſtred unto them, which be effectual, becauſe of Chriſts inſtitution and promiſe, although they be miniſtred by evil men.

Neverthelefs, it appertaineth to the diſcipline of the Church, that enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences: and finally being found guilty, by juſt judgement be depoſed.

27.

Of Baptiſme.

BAptiſme is not onely a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not Chriſtned: but it is alſo a ſign of Regeneration or new birth, whereby, as by an inſtrument, they that receive Baptiſme rightly are grafted into the Church; the promiſes of the forgiveneſs of ſin, and of our adoption to be the Sons of God by the Holy Ghoſt, are viſibly ſigned and ſealed; faith is confirmed, and grace increaſed by vertue of prayer unto God. The Baptiſme of young children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

28.

Of the Lords Supper.

THe Supper of the Lord is not onely a ſign of the love that chriſtians ought to have among them-

themſelves one to another: but rather it is a Sacrament of our redemption by Chriſts death. Inſomuch that to ſuch as rightly, worthily and with faith receive the ſame, the bread which we break, is a partaking of the body of Chriſt: and likewiſe, the Cup of bleſſing is a partaking of the blood of Chriſt.

Tranſubſtantiation (or the change of the ſubſtance of Bread and Wine in the Supper of the Lord) cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

The body of Chriſt is given, taken and eaten in the Supper onely after an heavenly and ſpiritual manner. And the mean whereby the body of Chriſt is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Chriſts ordinance reſerved, carried about, lifted up, or worſhipped.

29.

Of the wicked which eat not the body of Chriſt in the uſe of the Lords Supper.

THe wicked, and ſuch as be void of a lively faith, although they do carnally and viſibly preſs with their teeth (as S. *Auguſtine* ſaith) the Sacrament of the body and blood of Chriſt: yet in no wiſe are they partakers of Chriſt, but rather to their condemnation do eat and drink the ſign or Sacrament of ſo great a thing.

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30.

Of both kinds.

THe cup of the Lord is not to be denied to the Lay-people. For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministred to all Christian men alike.

31.

Of the one oblation of Christ finished upon the Cross.

THe offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32.

Of the marriage of Priests.

BIshops, Priests, and Deacons, are not commanded by Gods law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33.

Of excommunicate persons, how they are to be avoided.

THat person which by open denunciation of the Church, is rightly cut off from the unity

of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Iudge that hath authority thereto.

34.

Of the traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of countries, times, and mens manners, so that nothing be ordained against Gods word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church, hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained onely by mans authority, so that all things be done to edifying.

35.

Of Homilies.

THe second Book of Homilies, the several titles whereof we have joyned under this Article, doth contain a godly and wholesome Doctrine,

and neceſſary for theſe times, as doth the former book of Homilies, which were ſet forth in the time of *Edward* the ſixth: and therefore we judge them to be read in Churches by the Miniſters diligently, and diſtinctly, that they may be underſtanded of the people.

Of the names of the Homilies.

1 OF *the right uſe of the Church.*
2 *Againſt peril of Idolatry.*
3 *Of the repairing and keeping clean of Churches.*
4 *Of good works, firſt of Faſting.*
5 *Againſt gluttony and drunkenneſs.*
6 *Againſt exceſs of apparel.*
7 *Of Prayer.*
8 *Of the place and time of prayer.*
9 *That Common prayers and Sacraments ought to be miniſtred in a known tongue.*
10 *Of the Reverent eſtimation of Gods word.*
11 *Of alms-doing.*
12 *Of the Nativity of Chriſt.*
13 *Of the paſſion of Chriſt.*
14 *Of the Reſurrection of Chriſt.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.*
16 *Of the gifts of the holy Ghoſt.*
17 *For the Rogation dayes.*
18 *Of the ſtate of Matrimony.*
19 *Of repentance.*
20 *Againſt Idleneſs.*
21 *Againſt Rebellion.*

36.

Of consecration of Bishops and Ministers.

THe book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of *Edward* the sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and ordering: neither hath it any thing that of it self is superstitious and ungodly. And therefore, whosoever are consecrated or ordered according to the Rites of that book, since the second year of the afore-named King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

Of the civil Magistrates.

THe Queens Majesty hath the chief power in this Realm of *England*, and other Her Dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any forreign jurisdiction.

Where we arribute to the Queens Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended, we give not to our Princes the ministring, either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set forth

forth by *Elizabeth* our Queen, do moſt plainly teſtifie: but that onely prerogative which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf, that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the civil ſword the ſtubborn and evil doers.

The Biſhop of *Rome* hath no juriſdiction in this Realm of *England*.

The Laws of the Realm may puniſh Chriſtian men with death for heinous and grievous offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the wars.

38.

Of Chriſtian mens goods, which are not common.

THe riches and goods of Chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding, every man ought of ſuch things as he poſſeſſeth, liberally to give alms to the poor according to his ability.

39.

Of a Chriſtian mans oath.

AS we confeſs that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Ieſus Chriſt, and *James* his Apoſtle: So we judge that Chriſtian Religion doth not prohibit, but that a

man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophets teaching, in juſtice, judgement, and truth.

40.

The Ratification.

THis Book of Articles before rehearſed, is again approved, and allowed to be holden and executed within the Realm, by the aſſent and conſent of our Soveraign Lady Elizabeth, *by the grace of God of* England, France *and* Ireland *Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the ſubſcription of the hand of the Archbiſhop and Biſhops of the Upper Houſe, and by the ſubſcription of the whole Clergy in the Nether Houſe in their Convocation, in the year of our Lord God,* 1571.

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